

THE  
**METHODIST MAGAZINE.**

FOR DECEMBER, 1820.

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**Divinity.**  
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*From the London Methodist Magazine.*

SERMON ON ROMANS VIII. 16, 17, BY JOSEPH BURGESS.

(Concluded from page 406.)

3. **WHAT** are the causes which prevent our enjoyment of this blessing? [viz. the witness of God's Spirit with ours.]

When you interrogate some persons respecting the influences of the Holy Spirit, they cannot give the answer which the disciples at Ephesus gave to Paul, "We have not so much as heard whether there be any Holy Ghost;" for doubtless they have often heard of the Comforter. But the answer which they give is unscriptural and irrational to the last degree. They assert that the gift of the Holy Ghost was confined to the apostolic age. A knowledge of the human heart renders a refutation of this assertion unnecessary. But such as have not that knowledge should be informed, that although the miraculous operations of the Spirit, generally speaking, have ceased, yet his ordinary influences to illuminate and purify the mind are as necessary as ever; and the only possible way to convince us of the contrary, would be to prove that every human creature is able to offer unto God a perfect atonement for past offences; that they possess, (independently of Him,) a plenitude of wisdom, purity, and power, which enables them to render not only that perfect and uninterrupted obedience which his past and present benefits deserve, but also such an obedience as will merit at his hand an eternity of glory and bliss.

With regard to those who ascribe the profession of this witness to an enthusiastic disposition of mind, we may confidently affirm that the testimony which God bears to our moral state, and which they thus ridicule, is felt in their own souls, and is the only assignable cause of those guilty fears, which spoil their present enjoyments, and render the thoughts of death insupportable.

So wise, so good is God, that he will not suffer the man who trusts in his mercy, and lives to his glory, to pass the time of his sojourning here in doubts and distress : he will cause him to know that the ways of religion are pleasantness, that all her paths are peace ; he will frequently give him a bright prospect of the celestial city, to which those paths lead, and an anticipation of that fulness of joy, that eternity of bliss, which are at his right hand. Neither will the Father of mercies suffer the man who walks in the paths of iniquity to remain in a total state of darkness and insensibility. No ; conscience will accuse, will condemn, will torment, and point the guilty soul to a dreadful hereafter. Let not the sinner, therefore, deny the witness of the Spirit. He cannot divest himself of it. The Spirit this moment bears witness with his spirit that the wages of sin is death, that it is a terrible thing to fall into the hands of the living God.

Not a few there are who disbelieve this doctrine, because in some of those who profess it they see a practical inconsistency. But if we reject a doctrine because it is abused, there is not a truth in the sacred volume that will be able to stand before our bar. There is an unreal repentance and a real one ; there is a feigned faith, there is also an unfeigned one : a partial and an impartial obedience. So likewise there are persons who profess to enjoy a divine assurance of their adoption, yet they neither possess it in reality nor in appearance ; for their works testify against them : but others there are whose tongues and hearts and deportment unite in praising God for that divine tranquility and foretaste of heaven which they enjoy from day to day. In the time of Jude there were ungodly men, who turned the grace of God into lasciviousness ; but there were others also, in whose hearts that grace produced the most salutary effects. A man of wisdom is zealously affected in a good thing, while he guards against the abuse of it.

It is not uncommon for people to lust after comfort, while they are regardless of purity. They seek to be justified by Christ, yet they are found sinners before God. Assuredly the witness which the Spirit of Christ bears with regard to those is, "Ye are of your father the devil, and the lust of your father ye will do."

The grand cause why the witness of the Spirit is not universally enjoyed, and to which every inferior cause may be traced, is our inattention to that light, and opposition to that influence which the Spirit communicates, and which are previously necessary to the justification of our persons in the sight of God. For how can the Spirit bear witness to an adoption for which he has not previously made intercession in us with groanings unutterable ?



And how can he intercede for us, if we suffer not the goodness of God to lead us to repentance? And how can the divine goodness lead us to repentance when we will not come to that light which makes manifest the impurity of our hearts, as well as the iniquity of our conduct? This mental darkness, therefore, in which we obstinately continue, is accompanied with impenitence, (for we are alienated from the life of God through the ignorance that is in us) this impenitence indisposes and incapacitates us to supplicate the throne of grace in the spirit of prayer; for how can we pray when the Spirit itself does not help our infirmities? And what reason have we to expect a blessing which we do not seek in God's appointed way? Our continuance, therefore, in this dark, impenitent, prayerless state, makes it absolutely impossible for us to enjoy that witness of the Spirit which opens in the soul a present heaven.

There are persons who produce their objections to this doctrine as a proof of their humility. They would not be so presumptuous, so arrogant, as to profess an assurance of the Divine favour. On an impartial examination, however, it will be found that it is at their door the sin of presumption lies. For these people unquestionably expect an admission into the kingdom of glory. In the irreversible counsels of the Eternal God it is decreed, that a preparation for heaven must precede our admission into heaven. One man rejoices in hope of the glory of God, because the love of God is shed abroad in his heart by the Holy Ghost which is given unto him; even that Spirit which assures him of his acceptance, and qualifies him for the enjoyment of future glory, by the communication of present holiness. Is this presumption? Certainly not. This hope maketh not ashamed. Another man hopes that the Spirit of God will receive him to glory, although he does not permit that Spirit to enlighten his mind, or to lead him as a penitent, reformed sinner, to the Saviour's feet, where only pardon, and a hope full of immortality, can be found. That is, he hopes for glory, yet remains destitute of grace. Here, indeed, is presumption; here is arrogance; here is enthusiasm. For what is enthusiasm, but to expect happiness without seeking the qualifications previously necessary.

Doubtless there are professors of Christianity whose moral deportment is an external evidence of their attachment to the Saviour. They have a confidence in the Divine mercy. But as they do not seek the Lord with their whole hearts, they cannot possibly be assured of his approbation; and hence their confidence is mixed and interrupted with many doubts and fears. A knowledge of Christianity, as it exists in the understanding, and a strict adherence to the rules of morality, are good: but still the heart is the seat of religion; and the hope which causes in us thanksgivings to God, which purifies the heart, animates the soul,

and gives an evangelical direction to the whole of our conduct ; the hope which constitutes our present heaven, and enables us to anticipate that glorious one which we have in reversion : this hope is nothing less than Christ in us. The absence, therefore, of this internal religion implies also the absence of the above-mentioned blessings ; where this is not, there can be no stability of soul. What will light and morality do for us when we stand before the tribunal of him who declares, " Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." If our heart be not a habitation for God through the Eternal Spirit, our morality must be very defective, when compared with the spirituality and purity of Christ's extensive law : our religion must be superficial, uncomfortable and transient. If any man have not the Spirit of Christ, he is none of his.

There are watchmen in Israel, who do not experience the witness of the Spirit ; who do not, in the fear of the Most High, investigate the subject with diligence and impartiality. Hence, in the midst of an extensive library, they continue in the dark ; yet being encompassed about with sparks of their own kindling, they send forth their own ipse dixit ; and pronounce this doctrine enthusiasm. Other dispensers of the living word acknowledge that this witness is enjoyed by a few Christians of eminent piety ; but that it is neither the privilege of all, nor necessary for all. Certainly such a limited, partial exposition of the gospel, has not a tendency to call into exertion the desires and energies of the mind. Hence we have leanness in our souls, and complainings in our streets. The Lord saw this, and it displeased him.

To a spiritual mind it is obvious that in the preceding statement of this doctrine the exercise of faith in every stage and progress of the Divine life, is necessarily implied. For when the Spirit communicates that light which makes manifest our sin and danger, it, at the same time, discovers the importance of the apostle's assertion, and the encouragement which it affords, " He that cometh unto God, must believe that he is, and that he is a rewarder of them that diligently seek him." Hence, in our first approach to a throne of grace, we must believe in the existence and mercy of God. When we feel in our souls that godly sorrow which worketh repentance unto salvation, we believe the truth of the Saviour's promise, " Blessed are they that mourn, for they shall be comforted." When, by the grace of God we are enabled to depart from iniquity, we rely upon the truth expressed by Isaiah, " Let the wicked forsake his way, and the unrighteous man his thoughts ; let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." The prayer of faith lays hold on the Saviour's



declaration, "Ask, and ye shall receive." And thus receiving and exercising that faith which is the gift of God, and of the operation of his Spirit, we are, at length enabled, from the internal peace which we feel, to testify, "Verily God hath heard me, he hath attended to the voice of my cry." Then, the Spirit itself, in confirmation of this assurance, bears witness with our spirits that we are accepted in the Beloved.

Finally. As for our God, his work is perfect. When we are workers together with the Holy Spirit in his operations on the human mind, he will grant unto us light and repentance; he will enable us to forsake our sins, and every dependance on our own righteousness; he will inspire us with the Spirit of supplication and of faith; and then assure us of our adoption. But it is impossible that this last grace should be communicated, when the preparatory ones are rejected.

May the preachers of righteousness live in the constant assurance of the divine favour! May they explain and enforce this doctrine with the Holy Ghost sent down from heaven. And may all who love the Lord Jesus Christ in sincerity, and ardently desire an evidence of his love to them, now look with humility and confidence to the Father of mercies, and now with all the powers of their soul, embrace and ever hold fast that consolatory truth, uttered by the blessed Jesus, "If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

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## Biography.

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FROM THE LONDON METHODIST MAGAZINE.

*An Account of the Life and Conversion from Heathenism to Christianity, of GEORGE NADORIS DE SILVA, SAMARA MAHA NAYEKA, late a Budhist Priest in the Island of Ceylon.*

(Continued from page 49.)

HAVING inspected the temple, we proceeded to view the pagoda, or sacred tower, connected therewith. There is no entrance to it, being constructed of a solid mass of earth, &c. Its appearance is not much unlike the dome of St. Paul's cathedral in London. It rises to a spire, which is, as I have already observed, finely gilt, an ornament with which these towers are not in the general attended; with this exception, all the others, which I have seen on the coast, are of the same model and appearance with this.

The common legend uniformly reported by all the priests, is, that beneath every one of these piles, is some part, however small, of *the real body* of Budhu; some pieces of his hair, some clip of his nails, some splinter of his bones, has been deposited at the laying of the foundation; and some even boast of a complete tooth of Budhu, being entombed beneath the pagoda of this temple.

The learned, however, of the priests, deny this honour save to four places in the universe; Rajagooroo informed me, the tradition is, that the four principal teeth of Budhu, two from the upper, and two from the lower jaw, were preserved as sacred relics, and have been deposited as follows:

*The first*, in *Lokayey Sarrpayek*, or the world of snakes.

*The second*, in *Tavating-sèh*, or one of the glorious heavens.

*The third*, in *Grandharadaisèh*, a large city in the empire of China. And *the fourth*, in the principal temple at *Kandy*.

How it is preserved in *the world of snakes*, I am unable to say, through ignorance of the subject, or in *Tavating-sèh*, either; but the *Kandian* tooth is said to be contained in a massy gold box, and is certainly carried, to the present day, in splendid procession, upon the back of a sacred elephant, at certain festivals observed in the *Kandian* metropolis; some sketch of one of these processions, I will endeavour to give hereafter. It may be interesting to an European reader.

This circumstance relative to the sacred relics, or the belief of it, is sufficient to attach the highest degree of local sanctity to the honoured priests of a Buddhist temple. Hence it is that the pagoda itself is an object of adoration; and I remember, once, on a visit to a place called *Calany*, where there is a very celebrated pagoda, near a river, in the bed of which, it is said Budhu left the impression of his foot, I saw a number of the common Cingalese people, walking round the sacred tower, with much zeal, repeating a certain form of words, or litany, as a kind of responsive song; and on inquiry of the people why they did so, they replied, it was in honour of Budhu; *and that they might live a thousand years!* O thou blessed Jesus! how infinitely superior are the prospects held out to THY real worshippers, in thy holy Gospel: *an eternity of years!* "And so shall we EVER be with the Lord." 1 Thess. iv. 17.

We were next conducted to the *dwelling house* of Rajagooroo, which is situated without the wall of the temple yard, and as I have before related, was built under his own superintendance, and from a plan drawn by himself. The stairs leading to the upper rooms are remarkable, as being peculiarly awkward and inconvenient. In building a house with two floors, the principal part in which the native carpenters display any unaptness in



constructing aright, is the stair-case, of which we have a daily proof in the Mission-house at Colombo.

On reaching the upper rooms, we were shewn into them all, with the utmost readiness. A fine open virandah encircled the whole floor, in the manner of the galleries at our ancient inns in England. Rajagooroo's study was furnished with a writing-table in the English fashion; and the Christian Scriptures were among his books. The centre room was devoted to general use as a library, the books of which were handsome and elegant, beyond description. In addition to a number of old Cingalese books, written on leaves, with others in the Pali and Sanscrit languages, there was a large quantity of Burman books, amounting to 175 volumes, some written in letters of gold, with the leaves richly gilt, and the covers superbly varnished and embossed; these were given to Rajagooroo from the royal library in Ava, at the King's command, and were proudly exhibited as the honourable trophies of his wisdom and talent; I have since learned from our convert, that the whole value of this library was estimated at 4000 rds. or 270*l.* sterling, and his Cingalese books at about 130*l.* more.

After examining and admiring this elegant and valuable collection of eastern learning, which the absence of Rajagooroo, unfortunately prevented our having explained to us so amply as our inquiries would have dictated, we retired to the back virandah, and sat down to rest.

We were presently surrounded by all the household priests and others, and of course began a conversation with them on Divine things; the foremost in this conversation was *Sumana*, the priest next in rank to Rajagooroo, a man who had accompanied his superior to Ava; and was as firmly riveted in his Buddhist opinions, as his master had been before his mind was enlightened by the influences of Divine truth. Notwithstanding a long and interesting amicable discussion, I am sorry to add, no perceptible impression was made on this man's mind. We left him, to all appearance, as we found him. He succeeded Rajagooroo, on his renouncing heathenism, and at present retains his situation. Some good effects were doubtless produced on the minds of some of the inferior priests, of which some fruit, though in a small degree, have been since apparent.

As we were departing, we were shewn another department of this sacerdotal estate, which must here be noticed, because afterwards some particulars shall be related, which will give an interest to it. It was the dormitory, or sleeping-house of the priests, attached to the temple; a large hall, or building, on the opposite side of the estate, to that on which the residence of the head priest stands. The whole concern appeared a complete

heathen establishment, connected with which are 60 temples, which are supplied by 350 priests.

We took leave of our yellow robed acquaintances in the most friendly manner, and thanking the head priest for his ready attentions, we departed, having fixed upon a day on which to preach to them. He said, he should be happy to see us, and would have all things in readiness.

On the day appointed, we set out early in the morning, eight o'clock being the hour agreed upon for the service to commence; we had previously mentioned our singular engagement to H. R. Sneyd, Esq. the provincial judge of Galle, a gentleman sincerely and ardently interested in the success of the Gospel; and he not only proposed to accompany us to the temple, but likewise begged us to call and breakfast with him, as we returned home. Besides this gentleman, the party consisted of brothers Erskine and Clough, Mrs. Harvard, and myself. Our assistant brother, A. C. Lallmam, accompanied us as our interpreter. On our arrival at the temple, we were received in great form by the priests, with *Sumana* at their head, dressed in a handsome robe of yellow velvet. The attentions paid us were by no means lessened by the provincial judge being with us.

We found many of the native Cingalese assembled, and several Christians, who had been attracted by the novelty of hearing the gospel in a Buddhist temple. One of the priests recommended the dwelling-house as the most suitable place for the sermon; but having had so unequivocal an invitation from Rajagooroo, I was determined to pursue my original purpose of preaching within the sacred precincts of the idol's repose; and telling the man, mildly, that I preferred the temple, no further observation was made. The chairs were brought and placed under the virandah of the temple, for the Judge and another friend to sit on. I then took my standing with my back to the door, and preached to the priests and to the people from 1 Cor. viii. 4, "We know that an idol is nothing in the world, and that there is none other God but one."

The sermon was not one of declamation, or abuse. If that had been the talent of the preacher, his respect for the honoured friend, who, this morning, was one of the audience, aside from every other consideration, would, of course, have prevented such a mode of address. The text is a very fair index to the sermon then delivered, the design and drift of which was to shew:

First, *That there was "nothing" intrinsically excellent in the idol to deserve adoration.* This was illustrated by inquiring of the head priest relative to the materials of which it was composed; in answer to which he confessed that it was made of earth. Here was a good ground of appeal after the manner of



the prophet Isaiah (chap. xlv.) in favour of the declaration in the text, "*We know that an idol is nothing in the world.*"

Secondly, *That there was nothing either in the character or doctrines of Budhu, which rendered his image a proper object of adoration.* As it respects the *character* of Budhu, their sacred books declare, that he was the son of a king, consequently only a mortal man; and hence, the highest that could justly be said of him is that he was a *good man*! Now, thanks be to God! there are thousands of good men in the world still; and if we were to begin to pay Divine honours to men because of their goodness, there would be no end to our duties. And if we were all of us to become good men, then all would become gods; and there would be none to worship them. You know Budhu freely declares, that any man, by imitating his example, may become a Budhu likewise. If this religion were to prevail, and all people to become Budhus, the world would be a world of kings without subjects, of masters without servants, of gods without worshippers. It is plain, therefore, that whatever may be in the *character* of Budhu worthy of imitation, there can be nothing to render him a proper object of adoration. And with respect to his *doctrines*: though some of them may be good, yet others are very dangerous and destructive to the souls of men; and especially those which deny a Supreme Creator and God; which you know is inculcated in the Books of the Buddhist religion. Now supposing a good man were to bring you a basin of good milk, and as he was bringing it, through his ignorance, were to put into it something of a deadly, poisonous nature; would you drink the milk because the man was good? Or would you reject it because of the poison? The *good doctrines* of Budhu are the *good milk*; but the *bad ones* are the *poison*." Here *Sumana*, the head priest, interrupted, and said, "But supposing we did not know that the poison was put into the milk, what then?" I replied: Certainly the fault of drinking it would, in that case, not be so great. But still, notwithstanding your ignorance, the milk would not be the less poisonous on that account. Poison is poison; and though hidden and concealed, and unknown, it nevertheless continues to be poisonous. For many ages the people of this country have continued to drink the milk, generation after generation, but have not been aware of the poison. This, their ignorance, is therefore their excuse. But the people now cannot have this excuse. We are come to this land to shew the people the poison; I have shewed it to you this morning. What do you say? Will you drink any more of this poisonous milk? Or will you reject it, and accept of the pure milk of the Christian religion, which has no poison in it?" There could be no answer given to the inquiry; but we perceived the inferior priests to make many observations upon it among themselves. May the Lord send home

the reflection to all their hearts ! "Ho every one that thirsteth come ye. Come, buy wine and milk without money and without price." The service was utterly unlike an English discourse. We had several conversations and debates during the sermon, which led to remarks, which though they have long been forgotten by me, have, we trust, been remembered by the hearers.

Thirdly, That "there is none other God but one." This was established by several reasons which need not be repeated. And it was farther shown, that *image-worship*, even in honour of the true God, was entirely unsuitable to the divine nature ; who could not possibly be adequately represented under any form which we could conceive, and who being a pure spirit, is, of course, much more honoured and satisfied with the inward spiritual worship of the soul of man, and the outward obedience to the moral rules of his religion, than it can be supposed he would be with any gifts, however costly or valuable, or any *salaam*,\* however profound and reverential, which could be made to a mere image made in his name.

The people were then suitably addressed on the sin and consequences of idol worship, to those who were better instructed, or who were in the reach of better instruction. And the glorious doctrines of the gospel being briefly stated and applied to the people's consciences, after prayer the novel assembly was dismissed. Between 20 and 30 priests stood in the virandah with me ; and I trust I may say it with all proper humility when I refer to our very peculiar circumstances that morning ; for I cannot conceal the high satisfaction I felt in being so greatly favoured as to be the first Christian minister and missionary I had ever heard of, who should preach the gospel of Jesus beneath the roof of a Buddhist temple, surrounded by Buddhist priests, and at the liberal invitation of a chief priest. St. Paul boasted that he had preached Christ where he had not before been named, and that was certainly my pleasing honour in the present instance. May it please God that the fruit may long remain ! We then returned to Mr. Sneyd's to breakfast. This gentleman is one of those who heartily, and from the purest motives, have given our mission their sanction and patronage. His attentions have been of such a nature that they could not always be mentioned in our public communications. Our Galle brethren, especially, have been greatly befriended and encouraged by him. And, which should be added to the honour of this truly Christian gentleman and magistrate, his kindness has been invariably continued to us up to the present period.

About twelve months after this, a priest from the temple applied for Christian baptism, to brothers Erskine and M. Kenny,

\* A profound bow of reverence.



stating that his mind was fully made up in favour of Christianity, and that his first serious impressions on the subject were received under the sermon which was preached that morning at the Dadalla temple. He has not yet been baptised, but he is in connexion with our Galle mission as a learner, I believe to the present day. Those brethren, several times afterwards, preached in the priests' apartments near the temple. And though the preaching has been discontinued, some time since, from the aversion of the majority of their number to Christianity, yet there can be little doubt that the good seed sown by the brethren on these occasions still lies hid in the hearts of some of their priestly auditors; and that it will, ere long, or at least ultimately, produce fruit which will yield them solid satisfaction and abundant reward.

Our stay at Point de Galle was only for about five weeks. On our return to Colombo we did not see Rajagooroo for some time. One reason of this was an illness under which he laboured; another was, that some other good friends were closely pressing him on the subject of a public baptism. To this he at last consented, but had not given us any intimation of it. Brother Clough and I, going to the Fort Church, as usual, one Sunday, found that arrangements had been made for the performance of the ceremony that morning. I was requested to step into the vestry, and applied to, to stand as joint sponsor to Rajagooroo, with the Rev. George Bisset, the Governor's brother-in-law. To this I consented with all readiness; and the conquered enemy of Christianity was baptised George, after his senior sponsor. The whole congregation were very visibly impressed with the novel circumstance of the baptismal service.

The next day, our convert was invested by his Excellency the Governor, with the insignia and rank of a *Modelair*, or native nobleman. This is a temporal and secular appointment, which, by the generous arrangement of the Governor, and principal characters, was designed to be merely a present source of support to him, until he should be competent to the office of the Christian ministry; but from a variety of circumstances, added to the great zeal he continues to display in the service of our government, especially since the commencement of the Kandian rebellion, and the great personal hazards to which he is continually exposing himself in the service, it is more than probable, (should his life be spared to return again to the court,) that his loyal exertions will be rewarded with some more distinguished honours of a temporal nature. This, I fear, may divert his attention from the sacred office: I pray it may not. But even should he continue only a lay Christian, his elevated situation in society will perhaps afford him a more effectual opportunity of helping on the good cause of Christianity, by his extensive influence, than he might even have accomplished by his personal ministry.

Here our dear friends will perhaps begin to feel a little regret, that he was not continued under our care, and employed as an itinerant preacher, among the people of his own cast. We will not say that our minds were wholly free from the same feeling. How much soever we may respect the benevolent motive, and the generous wish to shew some marked attention to this extraordinary conversion, which led to the secular promotion of George Nadoris, we may take the liberty to express, with all respectful deference, that it did not altogether accord with our wishes respecting him, as neither did it with those of some respected friends, who conceived that it might have been advantageous to have placed so pondrous a weight, taken from heathenism, with as little delay as possible in the Christian scale, by sending him immediately down to his temple, "to preach the faith he once destroyed."

While we say thus much we are not insensible to a government measure, so obviously in favour of conversions from heathenism; nor ungrateful in our apprehension of so signal a distinction and reward, as was thus bestowed upon our learned and celebrated convert. It is no more than is due to our missionary character, to give this statement of our preference to a sacred, over a secular office, for those who are converted from the heathen priesthood, and the more especially in the case of such conversions as we are at all concerned in.

Reflections, however, now, would be unbecoming: doubtless what was done in the case of Rajagooroo was done from the best of motives; and the Lord of the Christian church has all contingent circumstances beneath his Divine controul. To have heard him dispense the Word of life, as a public preacher, would have been gratifying indeed, and even now we must not despair of seeing or hearing of it.

There is, notwithstanding, one view of the subject, which will still afford us a very pleasing satisfaction. It is now pretty well ascertained, that the Buddhist priesthood, generally, are averse to European government. King George and his authority have very few supporters among the disciples of the yellow robe. It is not our province to intermeddle with politics; but to us, and to our extensive connexion in our native land, to whom the British monarchy is so justly dear, from its invariable protection of our religious liberties, it will be a source of no small degree of pleasure and thankfulness to God, that we have been made in any measure subservient to the conversion of a man, who, but for that change, might have proved a formidable and dangerous enemy, a secret deviser of plots, and an active promoter of rebellion; but who, from his conversion, has learned to "fear God," and "honour the king," and who is now cheerfully and enthusiastically venturing even his life in his loy-



al endeavours to reclaim his infatuated countrymen to a sense of their allegiance to the British Crown.

It is time, however, to bring to a close an account which has been lengthened to a much greater extent than was at first intended. George Nadoris de Silva is another proof of the power of the gospel to change the heathen.

(To be Continued.)

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## Scripture Illustrated.

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*From the London Methodist Magazine.*

### REMARKS ON THE CITIES OF REFUGE.

“My refuge, my Saviour! thou savest me from violence!” 2 Sam. xxii. 3. These words were part of a Psalm which David delivered, as soon as he was freed from his enemies, and had a little time to breathe. His language is figurative, and he here seems to have an eye to the six cities of refuge, then in existence, as appointed by the Mosaic law. It is generally admitted that this law was but a shadow of good things to come, and that its rites and ceremonies were but so many types of the person or offices of the Lord Jesus Christ. These cities, in their names and appointment, appear to be highly emblematical, if not typical, of the Redeemer. The sacred writers in this view looked on the cities of refuge: See Prov. xviii. 10, and xiv. 26, Ps. lxii. &c. Isai. iv. 6, and xxxii. 2, and Jer. xvi. 19; and St. Paul, in Heb. vi. 18, speaking of the promise of Christ made to Abraham, represents believers deriving strong consolation whilst fleeing to him as their refuge. In the 20th chapter of the book of Joshua, verses 1, 2, 7, 8, 9, we have a description of these six cities, with their names and use. Hebrew names have all a particular signification; the names of these cities seem very applicable to Jesus Christ.

1. BEZER, which we are told signifies a *fortification or munition*. Compare this with Isai. xxvi. 1—4, xxxii. 2, and xxxiii. 16. Jesus Christ, too, is styled the *rock of ages*, and on this rock his church is built. “The name of the Lord (Jesus Christ, who bore the name and titles of Deity,) is a strong tower, the righteous runneth into it, and are safe.” Our spiritual Bezer is fortified round by the love, wisdom, faithfulness, and power of God, as displayed in undertaking, designing, promising, and executing the work of redemption. Does Justice threaten? The atonement of Jesus Christ hath appeased it. Does the law, like the avenger of blood, pursue the sinner? Jesus

Christ is the end of the law for righteousness to every one that believeth. Are we tempted? His grace is sufficient for us. Are we tried? As our day is, so shall our strength be. Does death appear to be clothed in terror? For this purpose was he manifested in the flesh, "that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death, were all their life-time subject to bondage;" "for whosoever believeth on him shall not perish, but have everlasting life." Whatsoever circumstances the believer may be placed in, he can still flee to our spiritual Bezer, as a place for refuge, and be *saved from violence*.

2. RAMOTH-GILEAD, *exalted witness*. Jesus Christ is the *faithful and true witness*; he came to declare the whole counsel of God to a perishing world; he was anointed with the oil of gladness above all his fellows; the Spirit was given him without measure; the Spirit of the Lord God rested upon him, because he was anointed to preach the gospel to the poor, to heal the broken-hearted, to proclaim deliverance to the captives, to pour light upon those who sat in darkness, and burst open the prison-doors of those who were bound. He is *exalted, high, or elevated*.—1. In his name,—God over all, blessed for ever. To him is given a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. 2. Exalted in his nature,—God manifested in the flesh. 3. In his mission,—to proclaim peace on earth,—to scatter the gloom of ignorance and superstition,—to put to flight the powers of darkness,—to bear the sins of men,—reconcile the jarring attributes of mercy and justice,—save a perishing world,—and wrench the keys of hell and death from the hands of the infernal tyrants. 4. High in the place of his abode, in the highest heaven, far above all principality, and power, and might and dominion. 5. High in his people's esteem,—for to these "he is precious."

3. GOLAN, *a revolution, a passage, or a passing over*. 1. In Jesus Christ the prophecies met with their accomplishment, the shadows with their substance; the patriarchal, legal, and prophetic dispensations were but preparatory to him: through him a *revolution* took place in the religious hemisphere; darkness rolled away, the stars of the Mosaic law hid their diminished heads, and the Sun of Righteousness arose in unclouded yet increasing splendour. 2. The sinner having fled to our spiritual Golan, a *change or revolution* takes place in him. "If any man be *in Christ*, he is a new creature; old things are *passed away*, behold all things are become new." 3. He is a *passage, or passing over*. Jesus Christ is the true and the living way, from



sin to holiness, from misery to happiness, from earth to heaven. It is through him alone, the angel of justice passes over the sinner and spares him. It is through faith in him, the believer is brought into his kingdom here; it is through him alone, he is enabled to pass over the Jordan of death, and enter into the heavenly Canaan.

4. **KEDESH, holiness.** Jesus Christ was immaculate holiness in his *divine* nature, and, at times, it burst through his human nature, and was visible to mortals. He was pure, too, in his *human* nature. In him no sin dwelt. His enemies could not cast a slur upon his character,—Pilate found no fault in him,—David called him the “Holy One :”—the angel Gabriel, when he announced his birth, bore testimony to his holiness,—and God himself said, “This is my beloved Son, in whom I am well pleased ;”—a decisive proof of his purity and holiness. Kedesh was situated in the land of Canaan. When a sinner has fled to our *Bezer* to escape the curses of the law,—when he has heard the voice of our *exalted witness*, and, passing through *Ramoth Gilead*, has passed over Jordan by the way of *Golan*, (a revolution, or new-birth,) he becomes an inhabitant of Kedesh; and, conforming to the laws of the city, has “holiness to the Lord,” inscribed upon his heart.

5. **SHECHEM, a part or portion.** Jesus Christ is the portion of his people, and is formed in their hearts the hope of glory. And they are his portion also. “The Lord’s portion are his people, they are the lot of his inheritance.” “My beloved is mine and I am his.” They are subjects of his kingdom, members of his church, adopted children of his family, members of his mystical body, heirs of God, and joint heirs with Jesus Christ. Shechem also signifies *a shoulder*; thereby implying government or power. See Isaiah ix. 6, 7. Jesus Christ reigns over his people,—nature bends in obedience to him,—devils fear him,—and angels worship him; and he will and must reign till all things are put under his feet. Those, too, who have fled to Shechem, are made *kings* and priests unto God; they are possessed of a kingdom even here, and a *crown* of glory awaits them in a future world.

6. **HEBRON, friendship, mediation or fellowship.** Jesus Christ was styled the *friend* of sinners,—all his disciples are called his *friends*, and to these he is a *friend* that sticketh closer than a brother. He is our *mediator*, and ever maketh intercession for us. We have *fellowship* with each other, “and truly our fellowship is with the Father, and his Son Jesus Christ.” He, as the second person in the Trinity, enjoys a most intimate and mysterious union with the Father, and his people enjoy a similar union and communion with him. See John xvii. 21—24.

These cities were situated, three on the east of Jordan, towards the wilderness, and three on the west, in the land of Canaan. There was a way made to them, as we are told in Deut. xix. 3. There must be a way made to Jesus Christ. "Prepare ye the way of the Lord, make straight in the desert a highway for our God: every valley shall be exalted, and every mountain and hill be brought low; and the crooked shall be made straight, and the rough places plain!" This is the way of repentance, faith, and holiness;—all low and unworthy views of God must be exalted,—every high thought of ourselves must be brought low,—the rough way of our own works must be made smooth by faith,—the crooked ways of sin be made straight by holiness.

It has been said by some, that at every bye-path, there was a post put up to direct; and, on each post, "refuge" written. The Scriptures of Truth are direction-posts,—“Let the wicked man forsake his way, and the unrighteous man his thoughts, let him turn to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.” The ministers and people of God are like these direction-posts; and as they point, they cry—“Behold the Lamb of God, that taketh away the sin of the world.”

The man-slayer was not safe, till he got within the city. Neither is the sinner, till he has a personal and experimental interest in Jesus Christ; for *desires* alone can never save the soul.

When the man-slayer had got into the city, he could converse with the avenger of blood fearlessly through its gates. So can the sinner; he considers that law which before terrified him, now as “holy, just, and good,” and can now say to that adversary which before was the object of so much dread, “Get thee behind me, Satan.”

But the man-slayer was not safe, unless he abode within the city:—neither is the sinner. “Let him (them) that thinketh he standeth, take heed lest he fall,”—“Let him watch and pray, lest he enter into temptation.”

“My refuge, my Saviour! thou savest me from violence!” This was the refuge to which David fled, and here he found a *present* salvation, “thou *savest*.” Did the curse of the law pursue? In Bezer, the strong fortification, was he saved from its violence. Did satan tempt? In Ramoth, the exalted, he found one stronger than the strong man armed. Was his mind involved in doubts, and overspread with gloom? In Golan, he found them dispersed, a revolution took place in his soul, and he felt confident he had passed from death unto life. Did he fear lest his inward corruptions should prove too much for him? In Kadesh, he found a fountain open for sin and for uncleanness, a fountain blessed by the Spirit of Holiness. Was he in trouble



and affliction, and had to suffer bereaving providences? In Shechem, he found a portion, and here he knew a government awaited him. Did he mourn because all his friends had forsaken him, lifted up their heels against him, and became his enemies? In Hebron, he found a friend and a mediator, and through him he enjoyed fellowship with his Father in heaven. The Lord is my rock, and my fortress, and my deliverer; the God of my rock, in him will I trust; my shield, and the horn of my salvation; my high tower, and my refuge, my Saviour; thou savest me from violence!"

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### Miscellaneous.

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#### THE IMPORTANCE AND UTILITY OF MISSIONARY EXERTIONS.

It is estimated that six-eighths of the inhabitants of the terraqueous globe are now destitute of the gospel. What a call for the exertions of the Christian world! Shall these souls perish for lack of knowledge? Can we look on with cold indifference, while so many of our fellow-men are enveloped in all the darkness of heathenism? No! But why ask these questions? Is not every part of Christendom upon the alert in the great missionary cause? So, indeed, many seem to think. And by indulging this thought they excuse themselves from doing any thing. But is not this a manifest proof that there are many who do nothing? And merely because they imagine others are doing every thing that is necessary?

Those who think that American Christians are doing all they can in this glorious cause, would do well to glance at the exertions of European Christians, and compare the amount which they raise annually for the support of missions, with what is done in this country.

The London Missionary Society received for the	
year ending April 1, 1819,	\$94,814, 29.
Church Missionary Society for the year ending	
March 31, 1819,	121,958, 65.
Wesleyan Missionary Society for the year ending	
June 24, 1819,	101,839, 60.
Baptist Missionary Society for the year ending	
Dec. 1817,	29,547, 06.
The Society for propagating the gospel in the year	
ending Nov. 1819,	193,474, 64.

Total for missions received by these five societies, \$541,634, 24.

The American board of Commissioners for Foreign Missions received in the same year as above mentioned, the sum of	-	-	-	\$34,166, 68.
The Baptist board of Foreign Missions from May 1, 1818, to May 1, 1819.	-	-	-	18,942, 16.
The Missionary Society of the Methodist Episcopal Church, formed April 5, 1819, in their first annual report acknowledge the receipt of only				823, 04.
				<hr/>
				Total \$53,931, 88.

How little reason have we, therefore, to congratulate ourselves, when, from the above statement, it appears that the people of this country give less than one tenth as much for the extension of the Redeemer's kingdom as do the people of Great Britain, while our population is about two thirds as great as theirs. Even the Methodist Society, who are comparatively poor, give three times as much money for the support of missions as is furnished to the American Board of Commissioners for foreign missions. The Methodist Missionary Society in this country, is to be sure young; but how feeble its exertions, and how small its funds, when compared to a similar institution in Great Britain.

The following observations, extracted from a letter received by the editors from Mr. J. F. Watson, on the subject of missions, will, we presume, tend to impress the importance of this subject upon the reader's mind. He observes,

"The writer is one among many, who has been much interested in reading in your May and June numbers, the interesting report and proceedings in relation to our newly formed Missionary Society. God grant that the most generous affection for the wide diffusion of Christian missions, may become universal among our people! Only 'let every man lay by him in store' (his gift for this purpose) 'as the Lord hath prospered him,' and what a sum would be brought into the treasury! If all our people, estimated, (after deducting *thirty thousand* who may be supposed unable to give any thing) at *two hundred thousand*, were to lay aside *three cents* a week, it would amount to the sum of \$312,000 per annum. Is it possible we can say we have no means to help to evangelize the world!

"The writer is induced to the present communication from a belief, that many of our brethren are not sufficiently awake to that *universal love* which ought to characterize the followers of Christ; nor to the best means of accomplishing the grand design of His coming into the world. Although they may feel a desire to do good, there may be somewhat of selfishness in their views, of which they may not be fully aware; and which, I



trust, needs only to be exposed, to make them prompt to forsake it—The spirit of Christianity teaches us to regard *all mankind* as our brethren. It knows no sectional partialities. It is the very spirit of Cain to say, ‘Am I my brother’s keeper?’ I do verily believe that this selfishness, so incompatible with the Spirit of Christ, furnishes the strongest reason why, in eighteen hundred years, we see so many heathen lands yet destitute of the gospel. The monies which have been expended to gratify the pride of men, in superb edifices, &c. would have been sufficient to have sent missionaries to the whole world! Let us, therefore, never cease to regard the whole world as a common field, in which all are commanded to labour. But the gospel, we are emphatically told, *cannot* be preached without a *preacher*, (evidently intimating that God designs to propagate his gospel by human agents) and we are solemnly questioned, ‘How shall they preach except they be sent?’ And shall not those who have the means to aid in sending forth men of God, apply them for that noble purpose? Shall it be said that one soul is worth more than the whole world, and we not give something of our abundance to save souls?

The celebrated Hannah Moore, in her last work on *Prayer*, has some good thoughts respecting missions and missionary people, with which I shall close the present remarks. She says, ‘If we *pray*’ that ‘God would give his Son the heathen for his inheritance;’ that ‘the knowledge of the Lord may *cover* the earth;’ that, ‘the sound may go out unto *all lands*;’ ‘his saving health unto *all nations*;’ and yet are satisfied to *keep the sound* within our own hearing, we pray, it is feared, with feigned lips! If we *do nothing* we are inconsistent; but if *we oppose*, we do worse than nothing.’—‘God has committed Christianity into the hands of *Christians*, for *universal* diffusion. He now *works miracles* no longer for the Heathen: He turns them over to *Christians*. As he formerly wrought miracles for the poor and sick; He now resigns to *human agency* to provide for the spiritual wants of the ignorant, as well as for the temporal wants of the indigent. Thus Christianity and riches are now put in the hands of Christians *for the more general dispersion of both* to the respectively destitute.’ If we all were more generally awakened to these *scriptural* views of Miss Moore, methinks we should ‘bring of our treasures to the warehouse,’ and soon make mighty efforts *to fulfil* the last charge of our Divine Lord, “Go preach my gospel to *all nations*.”

## AN ANECDOTE.

WHILE travelling in Upper-Canada, in the year 1803, on the first day of January I left Little York, the capital of that Province, in order to go down the Lake shore, and had about thirty-five miles, mostly wilderness, to pass through. About sun-set I came to the house of an Indian Trader, where were a number of people assembled from a neighbouring settlement, men and women, celebrating the New Year. I had then ten miles farther to go in order to reach the settlement, where I had an appointment to preach on Sabbath morning.

After riding about two miles, I came to a small creek, partly frozen, and the bridge so broken I could not cross on it; and neither could I, by any means in my power, though I tried for an hour, get my horse over the creek. Being in the woods, the weather very cold, and it being in the night, after considerable labour to no purpose, I was under the necessity of returning to the above-mentioned Indian Trader's, it being the only place to which I could go. Desiring, if possible, to reach my appointment Sabbath-morning, I offered them money if some of them would go and help me over the creek. This, however, they refused; but said, if I would stay with them, they would use me well. I had no alternative, but to accept their invitation or stay in the woods. They were quite merry, singing and dancing.

Although I declined the whiskey which was the first thing they offered me, I thankfully accepted of some supper, having eaten nothing since morning. They continued their singing and dancing, and I commenced a conversation with a female, who, I found, had been a professor of religion. Our religious conversation soon attracted the attention of others, who gathered around me, and to whom I spoke freely on the necessity of salvation. By this time so many had collected around me, that they could not well carry on their dance. Wherefore a robust looking man came up to me and said—"Friend, if you will be here you must be civil—you must not preach!" I replied, that I was not preaching, but as providence had cast my lot among them, he could not blame me for discharging my duty. He said, "No—but we must dance." He then, partly by persuasion, and partly by force, led them on to the floor, and they continued their dance. About twelve o'clock I requested liberty of the Trader, who had manifested much friendship for me, to address the company. Liberty being granted, they were persuaded to desist from dancing any more that night, as they were intruding upon the Sabbath.

The Trader then informed me that the Indians with whom he was trading, and who were encamped near by, expected a dance;



and he wished my liberty to call them in for that purpose. I told him I was not master of the house ; but advised him, if practicable, to dispense with it. He replied that he had pledged his word to them, and unless he redeemed it, they would be much offended. Accordingly he went out, and gave an Indian whoop, and forth they came from their encampment, and rushed into the house. They immediately commenced their dance, which was performed by knocking on an old frying pan with a stick, every one singing, and moving in a circular direction with great swiftness. They made a heidious noise !

This being ended, I had an opportunity through the Trader, who was my interpreter, to converse with them on the subject of religion. They formed a circle around me, while I addressed myself to their Chief. I asked them if they knew from whom they had descended ? The answer was, " That the Good Spirit made one man at first, and placed him on a small Island, (according to his description about the size of an acre of land) that this man offended the Good Spirit, and for which offence the man was driven from the Island on to this continent—from him they had all descended." I then gave them an account of the Creation of the world, of man in particular, of his first sin, and of his consequent expulsion from paradise, and the subsequent peopling of the world, according to the sacred scriptures—To all which they listened with great attention.

I then asked if they had ever heard of Jesus Christ ? It was answered " No." Then I gave them an account of His birth, life, miracles, sufferings, death and resurrection ; and the end to be accomplished by all these things. While describing the sufferings of Christ, they seemed filled with astonishment, and great solemnity rested on their countenances. Having ended my discourse, the Chief threw his arms around my neck, hugged and kissed me, called me father, and asked me to come and live with them and be their instructor. The simplicity with which they received my words, and their affection greatly affected me : and this interesting interview with these sons of the forest more than compensated for the inconveniences I had suffered. Indeed, I hoped the time was not far distant when these heathens should be given to Christ for His inheritance.

But the most disagreeable part of the story remains untold. The Indians had retired peaceably to their encampment, and most of the Whites had gone to their habitations, when a quarrel commenced between the Trader and one of his associates. The former, by this time, had become so intoxicated as to loose the government of himself, but still demanded more whiskey, which the latter refused to let him have. Twice they drew their fists to fight, and twice I placed myself between them, and was the means of preventing them from coming to blows. The

drunken Trader, after much altercation, swore that unless whiskey were given him, he would call the Indians, and murder them all. "Go," said the other, "as soon as you please." He went—and at his call the Indians came in a body to the door of the house. There were three men besides myself, and one woman in the house. These armed themselves with cudgels, and stood at the door with a determination, if possible, to knock down the Indians as they entered! I shuddered for the consequences. Blood, the blood of my fellow-creatures, I feared would be shed. (O the curse of ardent spirits!) The Trader now opened the door, came in, and threatened those within, that, as his guards were at the door, unless whiskey were given him, he would fall upon them. "Will you?" said the other, raising his fist to strike, which I prevented again by stepping between them. Taping the exasperated man on the shoulder, and accosting him with a few soft words, I finally persuaded him to go in bed with me. I lay down with him, and he soon fell asleep. Thus, by the mercy of God, ended the contest without shedding of blood. Soon as daylight appeared, I went on my journey, feeling thankful to God for preserving me in the midst of dangers, and especially for the pleasing interview with these untaught barbarians. From that time to this I have felt a tender concern for their salvation, and I hope the present exertions which are making for their conversion to Christianity may be rendered effectual.

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## Religious and Missionary Intelligence.

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For the Methodist Magazine.

*Short Sketches of revivals of Religion among the Methodists in the Western Country.*

No. 2.

ACCOUNT OF THE RISE AND PROGRESS OF METHODISM IN KENTUCKY AND TENNESSEE.

THE doctrines of Grace as held by the Methodist Episcopal Church in the United States of America are unquestionably the doctrines of the Gospel. They are truly founded on the holy scriptures. Their articles of faith are copied from those of the Church of England, with very little variation, leaving out only those parts relative to government. The Wesleyan Methodists in England have not departed from the established church, and of course maintain the doctrines embraced by the same articles. Yet with what barefaced effrontery do the authors of NICHOLDSON'S BRITISH ENCYCLOPEDIA, LEMPIERE'S BIOGRAPHICAL DICTIONARY, and some others endeavour to palm



upon them doctrines wholly repugnant to those held by them. The common bungling historians, who attempt to write about other people, of whom they know but little, if any thing at all, might be permitted to sink into silent contempt; but an Encyclopedia, bearing so national a title, shows with what carelessness things of great pretensions are palmed upon the public. If their statements prove to be false, and so glaringly so, in matters so important, surely, it is sufficient to shake one's confidence in the correctness of a work of this description.

No course so completely discomfits the calumniators of the day, as an indifference to their envenomed shafts. The enlightened and inquisitive age in which we live, affords us abundant evidence that mankind are not long to be deceived by defamation and slander. No people since the apostolic day have so gradually raised into so general notice under all the malign influence of bigotted, or wicked men, and devils themselves, as the Methodist Episcopal Church in the United States of America. The stigma hitherto resting upon this people for their piety has had a tendency to prevent their societies from being crowded with half-hearted and lukewarm professors.—The change of public opinion becoming more favourably disposed, in consequence of so clear manifestations to the world of the purity of their principles and intentions, and a proper administration of wholesome discipline; this society, which were but a handful as it were of yesterday, have now become a vast body of people, extended up and down and over the continent of America. This land of liberty is more congenial to their growth than that in which they first took their rise. That little, yet fertile island (Great-Britain) was too confined and circumscribed to afford a theatre for the operation of so extensive a plan of itinerant preaching. America and Asia must be ultimately the countries in which this plan will be best wielded, till the sound of the truths of the blessed gospel, shall resound from shore to shore, and from the rivers to the ends of the earth.

Two things are however necessary to keep up a body so large and extensive as the Methodists have become as a people, in a healthful and spiritual state, and these are, a wholesome administration of the discipline of the Church, and proper provisions to be made for drawing into and keeping up the travelling connexion, a weight of character for piety, intelligence and talents. Should these fail, and convulsions in the Church arise, which all experience, many may be found setting down as pastors of independent congregations.

To trace the rise and progress of these humble people in the Western Country, the most authentic documents respecting them are the minutes of their several annual conferences.—

From these it appears, that in 1786 the travelling preachers appointed to the west were—For Kentucky, James Haw and Benjamin Ogden.

		Nos. in Society.	
		Whites.	Col.
1787:	Kentucky, James Haw, Elder, Thomas Williamson, Wilson Lee, Cumberland, Benjamin Ogden,	90	00
1788:	Kentucky, F. Poythress, James Haw, Elders. Lexington circuit, Thomas Williamson, Peter Massie, Benjamin Snelling,	200	10
	Cumberland, D. Combs, B. M'Henry,	59	4
	Danville, Wilson Lee,	220	50
		—	—
		479	64

Lexington circuit embraced the north side of Kentucky river—Cumberland, the lower end of the state, and part (perhaps) of Tennessee and Danville, the centre of Kentucky being on the south side of the river.

1789:	Kentucky, F. Poythress, Presiding Elder. Lexington circuit, Jas. Haw, Wilson Lee, Stephen Brooks,	402	21
	Danville ——— B. M'Henry, Peter Massie,	410	30
	Cumberland—— Thomas Williamson, Joseph Hartley,	225	00
		—	—
		1037	51

This year it appears that there was a considerable revival of religion and increase. The name of Wilson Lee, by the early settlers, and subjects of religion, is yet gratefully remembered by them. How sweet and refreshing to the pious mind is the remembrance of true piety! Conference for the first time was held in the west, in Kentucky, on the 26th of April this year (1789.)

1790.	Kentucky, F. Poythress, Presiding Elder. Lexington circuit, Henry Birchett, David Haggard,	424	32
	Limestone ——— S. Tucker, J. Lillard,	66	00
	Danville ——— Thomas Williamson, Stephen Brooks,	322	26
	Madison ——— B. M'Henry, B. Snelling,	212	8
	Cumberland—— Wilson Lee, James Haw, Peter Massie,	241	41
		—	—
		1265	107

Limestone was taken from Lexington, and Madison from Danville circuit this year.



		Nos. in Society.	
		Whites.	Col.
1791. Kentucky, F. Poythress, Presiding Elder.			
Limestone circuit, Peter Massie,		137	6
Lexington — Henry Birchett, David Hag-			
gard,		543	37
Danville — Tho. Williamson, J. Tatman,		520	28
Salt-river — Wilson Lee, Joseph Lillard,		259	23
		—	—
		1459	94

Madison circuit seems to be dropped this year, or blended with Danville; in 1812 it is again placed on the minutes. This year there were in society west of the mountains, in addition to the above.

In Pittsburg circuit,	- - - - -	136	
Redstone —	- - - - -	321	6
Ohio — Pennsylvania and Virginia side,		317	4
		—	—
		774	10

This year Peter Massie died. By the brief account of his death, as it appears on the minutes, we find, that "Peter Massie" had been "under the profession of religion for some years. He felt some declension in spirit and practice of religion for a season, but was afterwards restored. He laboured faithfully in the ministry for upwards of three years, confirmed and established in the grace of God and useful. An afflicted man who desired and obtained a sudden death, by falling from his seat and expiring Dec. 19th, 1791, in the morning about nine o'clock, at Cumberland on the Western waters. Though thus briefly noticed, the death of one of these early heralds of the gospel, all we have to lament on this score, is, the want of materials to add a few remarks more. He was the first that died on the "Western waters in the harness; there is something that endears us to those who, imitating the example of the blessed Jesus, live and labour and die for our good. Let their memory be had in "everlasting remembrance." Peter Massie, I am informed, before he embraced religion, made a miraculous escape from the Indians. Being with a party who entered their country, he was pursued so close that when near the Ohio river, not knowing how to escape, he threw himself down the bank into the weeds. The Indians arriving just at that instant on the top of the bank, and he observing them, concluded flight was vain, laid still, whilst he beheld every muscular movement of their painted faces above him. They supposing that he had got off by swimming or otherwise, left the bank, and he escaped! He is, we trust, now far from all danger.

Nos. in Society.  
Whites. Col.

1792. The first day of May, Conference was again held in Kentucky.

Kentucky, F. Poythress, Presiding Elder.

Limestone circuit, John Ray, 149 7

Lexington — John Sewell, B. Northcott, John Page, 562 41

Danville — Wilson Lee, Richard Bird, 597 44

Salt-river — Henry Birchett, I. Hammer, 381 27

Cumberland — John Ball, J. Stephenson 370 57

2059 176

This year Mr. M'Henry was appointed Presiding Elder of Holstein, Green, New-river and Russell circuits, the two former being somewhat connected with the west.

1793. Conference was again held in Kentucky this year, the 6th of May.

Kentucky, F. Poythress, Presiding Elder.

Limestone, Benjamin Northcott 242 8

Lexington, John Ball, Gabriel Woodfill 401 30

Hinkstone, (taken from Lexington ct.) Richard Bird, 281 4

Danville, Wm. Burke, John Page, J. Sewell, 548 20

Salt-river, Jacob Lurton, James Ward 340 24

Cumberland, Henry Birchett. 270 50

2082 136

1794. Conference was held on the 15th of April this year.

Kentucky, F. Poythress, Presiding Elder.

Limestone circuit, Richard Bird, 374 6

Lexington — John Metcalf, Tobias Gibson, 410 20

Hinkstone — William Burke, 270 5

Danville — Thomas Scott, 447 19

Cumberland — Jacob Lurton, Moses Spear, 400 30

Salt-river — B. M'Henry, J. Page, Peter Guthrie, 350 8

B. M'Henry, and J. Lurton to change.

2051 88

1795. Conference was held this year 1st of May.

Kentucky, F. Poythress, Presiding Elder.

Limestone circuit, John Page, 430 10

Lexington — Aquilla Sugg, 355 16

Hinkstone — Thomas Wilkerson, 356 7

Danville — Francis Acuff, 470 31



		Nos. in Society.	
		Whites.	Col.
Salt-river	— J. Buxton, W. Duzan,		
	B. M'Henry,	269	
Cumberland	— Wm. Burke, Peter Guthrie,	230	47
		2110	91
1796. There was no Conference appointed in Kentucky this year. F. Poythress, P. Elder.			
Limestone,	Henry Smith,	323	9
Lexington,	Thomas Wilkerson,	300	20
Hinkston,	Aquilla Jones,	380	3
Danville,	Benjamin Lakin,	437	36
Salt-river,	John Watson,	226	16
		1666	94
Shelby, (taken from Salt-river ct.) Jeremiah Lawson, Ky.			
Cumberland,	John Buxton, Wm. Duzan,	190	30
Logan, (taken from Cumberland ct.)	Aquilla Sugg,		
Guilford, (	do. do. ) William Burke,	313	13
		503	48

Died.—Henry Birchett was the second, who it appears fell sword in hand. We omitted his death under date of 1794, that we might couple it with the third youthful missionary, Francis Acuff.

“Henry Birchett was from Brunswick county, and state of Virginia, and was between five and six years in the ministry; a happy and useful man, who freely offered himself for four years service on the dangerous stations of Kentucky and Cumberland. He might have returned at the Kentucky Conference 1793, but finding there was a probability of Cumberland being vacated by the preachers, notwithstanding the pain in his breast, and spitting of blood, the danger of the Indians, and prevalency of the small pox, he went a willing martyr, after asking the consent of the Bishop and the Conference. We hoped his life would have been preserved, but report saith that he departed in much peace, at Cumberland, on the western waters, in February 1794. He was one among the worthies, who freely left safety, ease and prosperity, to seek after and suffer faithfully for souls. His meekness, love, labours, prayers, tears, sermons and exhortations, will not be soon forgotten; he wanted no appeal from labour, danger or suffering. His willing heart said with Isaiah, Here am I, send me. And notwithstanding

the Presiding Elder told him he thought it more than could be required of him, expressing his fears of his life, his willing heart apparently said, "If I perish, I perish." Thus nobly he for Jesus stood, bold to seal the truth and his labours with his blood. This was the language of his heart and practice,

No cross, no suffering I decline,  
Only let all my heart be thine.

Who can doubt of his eternal rest, or fail to say, "Let me die the death of the righteous, and let my last end be like his."

"Francis Acuff, three years a travelling preacher; a young man of genius and improveable talents, and apparently of a firm constitution; was much beloved and greatly lamented by his family and Christian friends. He was born in Culpepper county, and brought up in Sullivan county, near Holstein, in the state of Tennessee. He died in August 1795 near Danville in Kentucky, in the 25th year of his age: thus dropped the morning flower, though flourishing in the morning, in the evening cut down and withered. He was soon called away from his labours in the Vineyard to the rest that remaineth for the people of God.

A singular, yet an interesting, occurrence took place after Mr. Acuff's death. An Englishman by the name of Wm. Jones, who when a boy had migrated to America, was sold for his passage for four years on his arrival in Virginia. He served out his term with fidelity; though he was a man of great simplicity of manners and very moderate abilities, yet he conducted himself with great propriety. Billy, as he is called, through the instrumentality of Methodist preaching, was awakened and led to embrace religion. Under his dear brother Acuff's preaching he had been often greatly blessed. He had become acquainted with him, and heard him on Holstein in Tennessee, where he resided; hearing of his death, Billy resolves upon visiting his grave! His only desire was to visit the repository of the remains of his affectionate brother and friend. "After planting corn," said he to me, "I started and travelled through the wilderness. I heard of the Indians killing people by the way, but, I put my trust in the Lord, for I knew, that he was able to protect me from the savages. When I came to the rivers I could wade the water, or if there were ferries they would put me over the rivers. When I was hungry the travellers would give me a morsel of bread, till I came to Mr. Greenes' in Madison county, and inquired for our dear brother Acuff's grave! The people looked astonished, but directed me to it. I went to his grave, felt my soul happy, and kneeled down and shouted over it, and praised the Lord!" Shouting Billy, as he is called, still lives in Kentucky, happy in religion, a monument of humility and



simplicity of soul. He has exercised in his peculiar way till his voice is now musical and very affecting. He labours for food and raiment only, looking for his possessions in another and a better world.

This year there appears on the minutes a general order for a fast day, on the first Friday in March; and thanksgiving the last Thursday in October. Infidelity was now raging. Paine's Age of Reason was destroying thousands. The following is selected for its appropriateness to the present, as well as to those times, and its similarity of language used by the venerable Bishop Asbury in preaching GENERAL FAST. It is recommended by the general travelling ministry of the Methodist Episcopal Church, that the first Friday in March, 1796, should be held as a most solemn day of fasting, humiliation, prayer and supplication. It is desired, that it should be attended to in all our societies and congregations, with sabbatical strictness. That we should bewail our manifold sins and iniquities, our growing idolatry, which is covetousness, and the prevailing love of the world—Our shameful breach of promises, and irreligious habits of making contracts, even without the attention of honest heathens to fulfil them—Our superstition, the trusting in ceremonial and legal religion—the profanation of the name of the Lord—The contempt of the Sabbath even by those who acknowledge the obligations we are under to keep it holy; for many make no distinction between this and a common day, and others make a very bad distinction, by sleeping, walking, visiting, talking about the world, and taking their pleasure.—Many also in various parts of the country, profane the sacred day by running their land and water stages, waggon, &c.—disobedience to parents, various debaucheries, drunkenness, and such like. To lament the deep rooted vassalage that still reigneth in many parts of these free states—To call upon the Lord to direct our rulers, and teach our senators wisdom—That the Lord would teach our people a just and lawful submission to their rulers—That America may not commit abominations with other nations of the earth, and partake of their sins and their plagues. That the gospel may be preached with more purity, and be heard with more affection, and that he would stop the growing infidelity of this age, by calling out men who shall preach and live the gospel—That the professors may believe the truths, feel the power, partake of the blessings, breathe the spirit, and obey the precepts of this glorious gospel dispensation—That Africans and Indians may help to fill the pure church of God."

THEOPHILUS ARMENIUS.

Feb. 16, 1820.

(To be Continued.)

*To the Editors of the Methodist Magazine.*

DEAR BRETHREN,

THE following is a brief account of a Camp-meeting, held at Barre, Vermont, which you are at liberty to insert in your periodical work.

Yours respectfully,

D. FILLMORE.

Lyndon, September, 1820.

The meeting commenced, Thursday, August 31st. under favourable prospects : a delightful place, and agreeable weather, which continued to the close. During the two first days, the services were of such a nature as to solemnize the mind, awaken desires, and lead believers to seek a deeper experience in the things of God. Almost an universal spirit of prayer prevailed, that God would revive and bless his people. Nor was prayer offered in vain : for many, who were "hungering and thirsting after righteousness, were filled;" many, who had always been doubting, were enabled to rejoice in a clear and satisfactory evidence of their acceptance with God. Indeed, such spiritual blessings were bestowed on very many of God's children, as will never be effaced from their memory; and will enable them to shine brighter, and be more eminently useful in the church of Christ.

God having prepared his people, instances of awakening began to appear; sinners began to humble themselves before the Lord, and, with tears of repentance, seek salvation through Jesus Christ. On Saturday numbers experienced justification, and were enabled to rejoice in the Lord, who had mercy upon them, when in imminent danger, and forgave their sins. The sabbath arrived. The congregation, for this country, was very large, between five and six thousand. They listened with the most profound attention to the preaching of the gospel; and, in almost every countenance, seriousness was depicted, and a regard for truth. Four sermons were delivered in succession, with short intervals between, when the congregation was dismissed, and an appointment made for preaching in the evening. But it was soon seen what God had done by his word and spirit; for, when a circle was formed for prayer, and such as desired prayers were invited, mourners came forward from every direction. Here were those who had grown grey in sin, together with those in the morning of life, bathed in tears, bewailing their sins, and imploring mercy. What heart so hard, as not to be affected, to see the father praying over his son, and the daughter over the mother : to hear some crying for mercy, and others rejoicing that



Christ had forgiven their sins, and adopted them as his children? So powerful was the work of the Lord, it was judged best to defer preaching, and continue prayer for mourners during the evening.

That evening will be a memorable one to many who were made the recipients of justifying faith, and could declare what great things the Lord had done for them. Among the subjects of this work, was an old lady, eighty five years of age. What an affecting sight! To see her whitened locks, furrowed cheeks, trembling limbs, emaciated system, her soul weighed down with the guilt of four score years: supported by two daughters, she enters the circle for prayer, and, even at the eleventh hour, finds pardon for all her sins.

With a tremulous voice, she can say, "God is merciful, Christ is precious, sinners may be saved." Monday morning was appointed to close this meeting, and go to our several homes and employments. At an early hour we assembled at the stand to hear an appropriate address, from Mark ix. 5. by Brother J. Lindsey. After which, an opportunity was given to the brethren to speak of what God had done for them. It was a melting, powerful, and refreshing season. The ties of Christian love strongly bound us together, and made the thoughts of parting painful. During this exercise, in a remote part of the congregation, a young man cried aloud for mercy: his distress was great. He was removed to a tent, where eight or ten more came forward, and requested, prayers. During this exercise, which lasted till nearly twelve, the first, with four or five others, obtained an evidence of the forgiveness of sins, and peace with God.

At this meeting, not far from fifty were hopefully born again, and many renewed their strength by waiting on the Lord. It was one of the best meetings, of the kind, ever experienced in this part of the country. The deportment of the people during the meeting, evinced their sense of propriety and their serious concern about their eternal interest. The fruits of this meeting, we believe, will be seen in eternity. Here sinners were awakened, mourners comforted, believers sanctified, the borders of Christ's kingdom enlarged, and such a flame enkindled as will not easily be extinguished. Let us rejoice in the spread of that gospel, which is designed to silence the clamour of war—calm the ferocious passions—smooth the path of life—support in adversity—prepare us for death, and a blissful eternity; when joy shall be without mixture, without interruption, without end.

It is known, we presume, to most of our readers, that the last General Conference appointed one of its members, Rev. John Emory, as a representative to the British Conference, which sat in Liverpool 26th of July last. The following extracts taken from the minutes of that Conference, will shew the reception he met with, and the result, in general terms, of his mission.

The Conference has felt peculiar satisfaction in receiving a Representative from the General American Conference, after a suspension of personal communication for some years. Circumstances, and not any diminution of affection, had interrupted this grateful interchange of brotherly affection and mutual esteem. The renewal of it by the deputation of our excellent and beloved brother EMORY, has given us great joy. Through him we have received the assurances of that regard which is felt by our brethren in the United States towards the Methodists of Great Britain, by whom that work which now diffuses light and life through the vast space of that great and rising country was first commenced, and of their desire that a regular intercourse by deputation from each Conference should be established. All the expressions of kindness thus communicated to us by brother EMORY, in the name and on the behalf of the General American Conference, have been echoed back by the sympathies of our hearts. We could not hear his statements, as to the state and progress of the common work in the United States of America, without being deeply affected with gratitude to God, and admiration of the ardour and enterprise of our brethren there in the cause of Christ. Their unwearied labours have not only, by the Divine blessing, raised up large and flourishing societies in the principal cities and towns of the Union, but they have erected the altars of God in the distant wilderness, and connected the insulated settlements of men, with the hopes, the joys, and the worship of the universal church. As the tide of population has extended itself over that vast country, they have followed it, embracing every opportunity to reach, and submitting to great difficulties and privations, to save souls. To these labours they were long animated by the noble example of the venerable ASBURY, a man of apostolic labours, whose spirit of patient zeal and self-denying piety has abundantly descended upon the excellent General Superintendents, who now direct those vast means which exist in a state of increasing activity in the American continent, for the extension of the hallowing influence of true religion through the growing population of the Anglo-American empire. The present number of travelling preachers in the American Methodist connexion, is reported by Mr. EMORY to be near 900; of local preachers 3000; of members, at least 257,000; making an increase for the last year of upwards 16000. Such has been the glorious result of little more than half a century, and of that feeble commencement of the work which took place in 1766. An efficient religious system, operating wide as that extensive country, has been thus created, which already has begun to extend itself beyond its bounds, ample as they are, to the pagan Indians on its borders, and promises, under Divine Providence, to disperse the rays of truth to the still benighted parts of that great continent, on the north, the west, and the south;—to parts where civilization is silently laying the foundation of future states, but now involved in superstition, or the bewildering darkness of paganism and idolatry. To these great successes, and still greater prospects, our hearts have been delightfully directed by the kind visit of our beloved brother, and with invigorated affection we have embraced our distant brethren, *one* with us in doctrine, *one* in the object of their labours, and *one* in our Lord and Saviour Jesus Christ.

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THE ADDRESS FROM THE GENERAL CONFERENCE IN AMERICA, TO THE  
BRITISH CONFERENCE.

*Baltimore, May 27, 1820.*

THE General Conference of the Methodist Episcopal Church in the United States of America, to the British Conference of Ministers and Preachers, late in Connexion with the REV. JOHN WESLEY.



REV. AND DEAR BRETHREN,

GRACE, mercy, and peace be multiplied to you, and to the Israel of God under your charge, both at home and in foreign countries. With a sincere and earnest desire to establish and preserve the most perfect harmony and peace with you, our elder brethren, we have adopted measures for opening such friendly intercourse as will, we devoutly pray, tend to the accomplishment of this desirable end.

Situated so remotely from each other, and under different forms of civil government, it is believed that no mode of correspondence will so effectually unite the European and American Methodists as an interchange of Delegates from our respective Conferences.

We are encouraged to hope that such correspondence will be acceptable to you, from the consideration of the visit of Messrs. BLACK and BENNETT at our last Session, and from the friendly opinion of our dear Brother, the Rev. WILLIAM BLACK, who has been with us during our present sitting in this city.

Should such a friendly intercourse be approved, we shall receive with cordiality your Representative at our succeeding Sessions, and, with the most sincere friendship and affection, reciprocate the visit.

The prosperity of your Missions, both at home and in foreign countries, is matter of praise and thanksgiving to the great Head of the Church; and our unceasing prayer is, that they may still increase more and more.

The last four years have been distinguished by no ordinary success within the field of our labour: our borders have been greatly enlarged, and the wilderness has budded and blossomed as the rose. The last year especially has been attended with an abundant outpouring of the holy Spirit, and the increase of our numbers has exceeded any former year.

The field of Missionary labours is opening and extending before us, and the Divine Providence appears to be preparing the way for the conversion of the Indian Tribes on this vast continent.

The bearer, the Rev. JOHN EMORY, has been appointed our delegate to your Body, and will be able to give you a more particular account of the work under our charge, and especially of our commencement and progress in the Missionary Cause.

Most earnestly praying that the Methodists may be identified in their doctrine, experience, and practice in every part of the world, and that the Father of Lights may pour upon you, and upon us, the Spirit of grace and preserve us in the unity of faith, and in the fellowship and peace of his Son Jesus Christ, we remain, Rev. and dear Brethren, most affectionately your's in the Gospel of our common Lord.

Signed, by order and in behalf of the General Conference of the Methodist Episcopal Church.

ENOCH GEORGE, PRESIDENT.

ALEXANDER M'CAINE, SECRETARY.

#### THE ADDRESS OF THE BRITISH CONFERENCE TO THE GENERAL CONFERENCE IN AMERICA.

*To the General Superintendents of the Methodist Episcopal Church in the United States of America.*

DEAR BRETHREN,

WE enclose to your care the resolutions passed by the Conference, after the Letters addressed to us by the *American General Conference*, and delivered by the Rev JOHN EMORY, had been read and considered.

In addition to the expression of our sentiments contained in those Resolutions, on the renewal of intercourse between the two Conferences, we are directed to request you to convey to your next General Conference our warmest thanks for those declarations of unabated brotherly affection toward us and the Connexion, which your letters contain, and for the appointment of Mr. EMORY as your Representative.

In him we have recognized the purity of your doctrine, and the fervour and simplicity of your piety. We have received him not as a stranger, but as a "brother beloved." Our hearts, are as his heart, and it will be remembered

as one of the most pleasing circumstances connected with the Conference held in this town, that our personal intercourse with you was here restored, and that this "work of love" was committed to so able and excellent a brother, whose public ministrations and addresses in our Conference, have been equally gratifying and instructive to us and to our people.

From the statements made by Mr. EMORY as to the progress of the work of God in the United States, we have received the greatest satisfaction. We offered our united thanksgivings to God, that the doctrines of primitive Methodism, the preaching of which God has so eminently owned in the salvation of men, and the edification of believers, are not only continued among you in their purity, but have been so widely extended by your great and persevering efforts, and that the same holy discipline, in all its essential parts, continues whenever you form Societies, to guard and confirm the work which God has made to prosper in your hands.

For the state of our affairs in Great Britain and Ireland, and in our Missionary stations, we refer you to Mr. EMORY, who, as health would allow, has attended our sittings, and to those publications with which, before his departure, we shall be happy to furnish him, to be laid before you.

You will see that we have had to rejoice with you in the great extension of the work of God into the various parts of the British Empire, and that the institutions of Methodism which we have proved to be so well adapted to promote and to preserve true religion, are known and valued in every quarter of the globe. May we, with you, be the honoured instruments of turning the disobedient to the wisdom of the just in every place, and of hastening the universal kingdom of our Lord.

The Resolutions on the disputes in the Canadas, were adopted after a calm and patient consideration of the case, in which we were greatly assisted by Mr. EMORY. We hope that they will lead to a full adjustment of those disputes, and that the affection which exists between the two Connexions generally, will extend itself to the Brethren and Societies in the Canadas. This is the disposition which we shall earnestly inculcate upon those under our care in those Provinces; and we have full confidence that the same care will be taken by you to extinguish every feeling contrary to love, among those over whom you have controul and influence.

With earnest prayers for you, dear and honoured Brethren, in particular, on whom devolves the general direction of the affairs of the great body of Methodists in the Western World, and whose labours are so severe, but so glorious,—that you may be filled with wisdom for counsel, and strength to fulfil the duties of your great office;—and also for all your churches that they may have rest, and walking in the fear of the Lord, and in the comforts of the Holy Ghost, may be abundantly multiplied,

We are,

Dear Brethren,

Yours most affectionately in

CHRIST JESUS,

JABEZ BUNTING, *President*,

GEORGE MARSDEN, *Secretary*.

*Liverpool, August 7, 1820.*

#### RESOLUTIONS OF THE BRITISH CONFERENCE IN REFERENCE TO THEIR RELATION WITH THE AMERICAN GENERAL CONFERENCE.

The REV. JOHN EMORY, having been introduced to the Conference as the accredited Representative in our Body of the General Conference of the Methodist Episcopal Church in the United States of America, presented a letter from that Conference and gave an interesting and encouraging statement of the prosperity of the work of God in the United States; which account the Conference received with much satisfaction, and unanimously agreed to the following Resolutions on the occasion; viz.

(1.) That the Conference embrace with pleasure this opportunity of recognizing that great principle, which, it is hoped, will be permanently main-



tained—That the Wesleyan Methodists are one Body in every part of the world.

(2.) That the British Conference have frequently rejoiced in the very favourable accounts which have been received, year after year, of the great and glorious work which God is graciously carrying on in the United States of America; but that it is with *peculiar pleasure* that they receive a *Representative* from the General Conference in America.—The statement given by our beloved Brother, MR. EMORY, of the present state of Methodism in America, has been received with much joy; and the Conference hereby expresses its high satisfaction, not only in the *declaration*, but in the *proof*, of the love of our American Brethren in fully opening the way for a brotherly intercourse between the European and the American Societies.

(3.) That the Conference particularly rejoices in the zeal which is manifested by our American Brethren, in carrying the Gospel of our Lord Jesus Christ to the Indian tribes, and in the success which God has already given to their labours in that natural and moral wilderness; and hopes, that the time is drawing near, when the *aborigines* of that vast Continent shall become the mild and gentle followers of our gracious Redeemer.

(4.) That it is the earnest wish of this Conference, that the kind and friendly intercourse which is now opened between the British and American Conferences should be continued; and that, prior to the time of the next General Conference in America, the British Conference will appoint one or more of their Body to visit our Brethren in America, and to be present at their General Conference.

(5.) That a letter shall be sent to the American Brethren, containing these Resolutions, and strongly expressing our high approbation of the selection of our highly-esteemed Brother, Mr. Emory, as their Representative to our Conference, and our earnest desire and prayer, that, in the spirit of Christian love, we may ever be one in Christ Jesus.

(6.) That there shall be a regular exchange of Minutes, Magazines, Missionary Reports and Notices, and of all new original Works, published by the European and American Methodists, from their respective Book-Rooms.

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## Obituary.

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### DEATH OF HENRY THOMAS FITZGERALD.

Savannah, (Geo.) Sept. 25, 1820.

Rev. Nathan Bangs and Tho. Mason,

DEAR BRETHREN,

You will oblige the South-Carolina Conference by giving the following brief sketch a place in your Magazine.

We regret that we cannot speak of our beloved younger brother, more circumstantially. We have not access to those, who, for the greater part of his life, were most intimately his associates. Excellent young man! could we tell all the hidden labours of his heart, the recollection which we have of him, assures us, they would give a lesson of no ordinary worth.

LEWIS MYERS, }  
WM. CAPERS, } Committee.

HENRY THOMAS FITZGERALD, was born on the 26th of August, 1797, in the town of Wilmington, N. Carolina.

His parents were members of the Protestant Episcopal Church; in which he was baptized. Upon their death (which occurred when Henry was about nine years old) he was confided to the care of the Rev. William Bingham, master of an academy in the interior of the state of North-Carolina; and under the care and tuition of this gentleman, he continued, until after that happy event which exalted the amiable orphan boy into the adoption of grace.

He was about fifteen years old when this took place; and always afterwards was distinctly remarkable for the consistency and purity of his Christian character.

Nor do we mean by this purity of character, that idoled amiableness, which is but the result of a virtuous education;—nor do we intend, that undefined religiousness, which, by a

current charity, is made to consist with a thousand improprieties, and to veil or to sanctify them all, because the Christian is a youth. His was the religion of the gospel, as it is ministered to the soul by the Holy Ghost, with power; and in him, were to be discerned those tempers and habits, which are declared in the scriptures to be peculiarly Christian, and to be only of the operation of God through the Spirit.

Just what the believer professes to experience when at forty years old, he is "born again," and "passed from death unto life," did this excellent youth experience at fifteen. And, by the very same rule of judgment, which would decide for the aged, when the history of his life is ascertained to accord with his professed experience, do we declare of our beloved younger brother, that he was a most consistent Christian.

Soon after his conversion he returned to Wilmington;—in reference it would seem, to a permanent establishment; and the business chosen for him was that of a dry-good merchant.

How minute is the providence of God!—Our young convert had now attached himself to the Methodist Church; and in Wilmington there lived a minister of this branch of the church who was himself a merchant. It is easy to determine why the pious and interesting youth, should become the minister's clerk. He became so: and afterwards (and before he was yet twenty years old) commenced business for himself. But other things were intended for him.

It affords an interesting contemplation to behold a young man, while yet upon the threshold of life, turning away from the enchantment of its business, its pleasures, and emoluments; and, patient of the cross, ready to resign himself to the service of the church.

Our beloved brother had already, in part, entered upon this service; and to those who are acquainted with the economy of Methodism, it will be regarded highly recommendatory, that earlier than his twentieth year, he had been the leader of a class. But his soul was labouring under the impression of a higher duty:—his spirit was stirred up within him to declare abroad the unsearchable riches of Christ.

In vain the enemy sought through his native modesty and diffidence, to counteract the convictions of his heart. In vain the consideration of his youth, was urged against his assuming an office so sacred, and involving a responsibility so awful; and the reluctance of nature, to a most cross-bearing life, was felt in vain. His faith and confidence in God his Saviour—his well-instructed conscience—his ardent love, and zeal for the souls of men gave him the victory; and after many prayers, and strong cries to God for direction and support, he offered himself to the Quarterly Conference, to be licensed to preach; and was, by that Conference, recommended to the South Carolina Annual Conference (held in December 1817) as a proper person to be employed in the itinerancy.

The Conference admitted him, and he was appointed to the Little river circuit, (Georgia) for the year 1818. Here, in the stripling preacher, was early recognized the man of God; and the sprightliness of his genius, and the urbanity of his manners, joined with an ardent piety, gained him universal esteem.

For the year 1819, he was appointed one of the junior preachers for the city of Charleston; where he closed his short but valuable life. His senior colleague upon this station, thus speaks of him:

"In Charleston, he laboured with zeal and success: preaching, visiting the sick, and attending upon the various duties of the Church, as a son in the gospel, with readiness and cheerfulness.

"He was respected by the members of our church, and by all who knew him. He was very studious: very few of his age have made equal progress in the various studies connected with his calling. Had he lived, he would probably have shined as a star of the first magnitude in the firmament of the church. But the Lord does all things well: On Saturday, the 11th of September, he was attacked with the yellow fever. Medical aid was immediately had, but to no avail; and on Friday the 17th of September, he expired. His disease was extremely violent, and sometimes seemed to affect the sanity of his mind; but at all times he was patient and resigned, and appeared entirely devoted to God.

"Nor was he without peculiar manifestations of the Divine favour. At



one time, when spoken to relative to his future prospects, he exclaimed,

"Then shall I see and hear and know,  
All I desired or wished below;  
And every power find sweet employ,  
In that eternal world of joy."

"At another time he ejaculated, and his ways past finding out!"

"When wilt thou possess the earth as thy indubitable right!"

"His last end was peace, and assurance of eternal life."

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments;

## Poetry.

*From the London Methodist Magazine.*

### THE INCARNATION.

LONG had the voice of prophecy foretold  
Messiah's advent. "Unto us is born  
A son; a child to us is given. On him  
Shall lie the rule of nations: and his name  
Shall be, the Wonderful, the Counsellor,  
The mighty God, the everlasting Sire,  
The Prince of Peace. His government and peace  
Shall still increase for ever. He shall sit  
On David's throne, and kingdom evermore.  
With judgment and with justice, he shall sway  
His righteous sceptre: all shall he order,  
All establish firm. I, the Lord, have said,  
And will perform my word." On earth was  
known  
Heaven's high determination. Joy was felt  
By those who waited for salvation here.  
Prophets and kings desired to see the day,  
Which should elucidate the great design,  
Unveiling to the feeble view of man,  
The Deity. The promise made by God,  
They knew would be fulfilled. Firm as a rock  
It stood; sure as eternity. Their minds  
In contemplative frame, oft viewed by faith,  
The glory which should follow—Messiah  
Ruling all. Earnestly they prayed to see  
This happy season, but they prayed in vain.  
Revolving suns and seasons now brought near  
The incarnation of the Son of God.  
His chosen people sought to see their king;  
And eagerly expected he would now  
Appear in all his glory, and with might  
And majesty, exalt their favoured land,  
And place them on the pinnacle of power,  
And universal monarchy. Attent  
They heard each whisper which concerned  
their prince;  
And watched each personage of note; that they  
Might first ingratiate themselves with him.  
Thus when a mariner, whose ship the winds  
And waves have wrecked, and left him but a  
boat,  
Watches for land, and thinks he spies it now:  
He spreads his sail to reach the hoped-for shore:  
But when arrived at this expected land,  
He finds 'tis only clouds—the shadow's gone—  
Tis fled—he's still at sea. So was it here.  
But while the worldly sought among the  
great  
For God's Messiah; he in Bethlehem  
Was humbly born. The Saviour of mankind  
Appeared in poverty, in human shape.  
A servant's form he took, tho' destined soon  
To pay th' enormous debt of all our sins.  
His glory he laid by: his Deity  
He hid behind the veil of human flesh.  
A tender infant he—a helpless babe,  
Although omnipotent—Ancient of days.  
In heaven the melody of cherubim  
And seraphim increased. Afresh they tuned

Their harps symphonious, and higher raised  
Their voices, praising the eternal Father  
For his amazing love to fallen men.  
The heavenly host with all their power com-  
bine,

To bless and praise the God of love. Louder  
And louder still the concert rose, till He  
Spoke to a seraph nearest to his throne,  
And bade him go to earth, and there make  
known

To those few shepherds, near to Bethlehem,  
What he had done. The winged messenger,  
Swift passed the radiant hosts, and reached the  
gates:

A multitude soon followed in his train.  
And now the air about the shepherds glowed  
With heavenly glory, as the angel band  
Came down from heaven. The shepherds,  
terrified,

Grew pale, and trembled at the awful sight.  
To them it seem'd all heaven was come to  
earth.

Around them shone, the light ethereal,  
With dazzling blaze. "Fear not," the seraph  
said.

"Behold, glad tidings of great joy I bring

"To you, and all the fallen race of man.

"In David's city, Bethlehem, is born

"This day, a Saviour, who is Christ the Lord,

"And this shall be your sign, the babe you'll  
find

"Wrapp'd round with swaddling-clothes; and,  
mark it well,

"Not in a mansion, but a manger laid."

This said, the seraph ceased, and now the host  
Of angels which attended him from heaven,  
Broke out in praise to God: each vied with  
each

To sing with sweetest melody, and tune  
Their softest notes upon their golden harps.

"All glory in the highest be to God;

"On earth be peace, towards all men good  
will."

With songs like these the angel band retire  
Singing to heaven: swiftly they join their  
mates,

And all in one exalted chorus laud

Jehovah's name. The hymning cherubim

Tried their best strains: With sweetest melody

They struck their lyres sonorous, chanting soft

Heaven's choicest songs. The music echoing  
ran

Through all the ethereal vault, and ecstasy

Filled each angelic breast: such happiness

They ne'er had felt, as now their souls inspired.

Enraptured were the shepherds when they  
heard

Angelic voices sing, and praise their God:

For such melodious notes were ne'er before

Sounded in mortal ear. They listened long

To catch the flying sound: they heard it far

Reverberating through the air. And when

The angels had retired, to take their seats  
Again in heaven, still they kept listening.  
The music long resounded in their ears.  
At length, recovered from their ecstasy,  
They wondered at this deed—then all fell down,  
And humbly blessed their God—then rose, and  
thus

On what devolved on them to do advised;  
"To Bethlehem let us this instant go,  
"And see this thing which there is come to pass,  
"That which the Lord hath now to us made  
known."

With joint consent they rise, and towards the  
place  
They bent their steps. The light which just had  
shone

From heaven around them, nocturnal darkness  
Made t'appear in ten-fold gloom. The voices  
Which had lauded forth melodious praises  
To the God of heaven, made as the shepherds  
Traversed o'er the fields, the nightly silence  
Lonely. Onward they hastened to the place,  
Anxious to see their Prince. An unseen hand  
Guided their steps. Joseph and Mary there  
They saw; and in a manger found the Babe.  
When they had seen this just accomplishment,  
Instant they told the vision, which appeared  
To them that night, while watching o'er their  
flocks.

Astonished stood all those who heard: wonder  
Possessed their hearts. Anew the shepherds  
praised

And glorified their gracious God: their hearts  
Enkindled into rapture as they spoke.

Again was known in heaven the will of him  
Who sits between the cherubim. Forth flew  
A flaming seraph, and with matchless speed  
Descended to a massy orb, placed on  
The east of heaven, and there refulgent stood.

Like as a mirror, placed before the sun,  
Concentrates and reflects its glowing rays;  
So stood the seraph, and reflected bright  
Heaven's beams to Bethlehem, where Jesus lay.  
The eastern magi, gazing at the stars,  
Saw this and wondered; straight they rose and  
came,

To see the new-born King: arrived they saw  
Meanly attired, the King of heaven and earth.  
Prostrate they fell, the incarnate God ador'd,  
Then opened all their treasures, and to him  
Offer'd their gifts: sweet smelling frankincense  
Arabian myrrh, with valuable gold.

Emmanuel, hail! thou King of glory, hail!  
Hail to our world! hail to our hearts! matchless  
In majesty, matchless in might, go forth  
From conquering to conquer. O may all  
Who live, and move and are in thee, submit  
Their hearts to thy blest sway. Thy wondrous  
love

Shall then resound from shore to shore, and all  
Conspire to glorify their God. Angels  
With rapturous amaze, eternally  
Shall sound its depths unsearchable: but their  
Most strenuous efforts, finding all in vain,  
Ever shall cry astonished, *O the depth.*

Ride on, O King Messiah, to possess  
The sovereign rule of all. O glorious Sun  
Of Righteousness arise, shed forth thy beams,  
Thy healing beams Divine—so shall all heaven,  
So shall all earth acknowledge, *God with us.*

Messiah's reign's begun on earth, but hear,  
My soul, does he reign over thee? Art thou  
The subject of the King of kings? Is Christ,  
The only hope of glory, formed in thee?  
Remember, 'twas for this he came to earth.  
He laid his glory by: all heaven was moved,  
To gain this end—that he might be thy king.

T. W.

*For the Methodist Magazine.*

ON GRATITUDE.

HAIL heavenly muse! assist the trembling lyre,  
Which has so long in listless silence lay,  
Breathe o'er the harp, celestial warmth inspire,  
While I to GRATITUDE my tribute pay.

A pleasing theme, ennobling to the mind,  
That seeks in God for all its bliss below;  
Which to dull sense no longer is confin'd,  
But well prepar'd diviner joys to know.

Around the minstrel which Urania swells,  
Angelic spirits twine their flow'ry wreathes,  
And melting numbers on each accent dwells,  
When'er the sacred lyre immortal breathes.

No fulsome adulations to mankind,  
Flow in her strains in sycophantic lays;  
Her subjects are of nature too refin'd,  
To ask a fading world for empty praise.

'Tis to the mighty builder of the skies,  
Who roll'd yon orbs within his plastic hand,  
That ev'ry note of rapture shall arise,  
In grateful honours to his wise command.

Not him who feasts on costly viands here,  
And sits a monarch o'er the human race,  
Shares half so largely as the soul sincere,  
That's fill'd with GRATITUDE and heav'nly  
grace.

This is a wealth which riches cannot bring,  
Nor worldly greatness to the soul convey—  
High is the mount from whence proceeds the  
spring,  
Which to the humble heart so soon finds way.

Go, humble souls, and ask if e'er was found  
A gift more pleasing than the grateful heart;  
Then at heav'n's altar let these gifts abound,  
And never from the sacred shrine depart.

MIRANDA.

New-York, Nov. 2, 1820.



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